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ALONZO S. WEED,  
Publishing Agent,  
36 BROMFIELD ST., BOSTON.

### MY SOUL DOETH MAGNIFY THE LORD.

LUKE II, 46-55.

BY REV. J. H. BEALE.

My soul doth magnify the Lord,  
And in His mighty name rejoice;  
My spirit, too, with sweet accord  
Shall join the music of my voice—  
To God, my Saviour, and my King;  
My grateful tribute I would bring.

Then doth regard my low estate,  
And crown me with abundant grace,  
To raise in exaltation great  
Above the rank of human race;  
For generations yet unborn  
Shall bless with me this sacred morn.

The mighty God for me hath wrought  
Such wonders of His mighty love,  
Surpassing grasp of human thought,  
Or flight of heavenly minds above;  
All glory to His holy name."

Shall each succeeding age proclaim.

His loving mercy, full and free,  
To them who walk in filial fear,  
The blessed pledge of love shall be  
When dark temptations hover near;

The strength of His almighty arm  
Shall shield from danger, ill and harm.

The haughty bands who tower with proud  
Imagination to the skies,  
He scatters like the morning cloud;

And those who their strength arise  
To seats of power, He casteth down  
And blasphemeth by His withering frown.

Exalting them of low degree,  
The hungry souls with gladness fill,  
But emptied quite the proud shall be  
Though pride his selfish heart doth thrill;

The Lord who holds His servants fast,  
Remembers all His mercies past.

To Abram's seed the word He speaks,  
To father and to son the same;  
The lasting ages ne'er can break  
The changeless promise of His name

Who was, and is, shall ever be,  
All glory to the mystic Three!

### THE MINISTER'S CHRISTMAS PARTY.

BY MAY BLOSSOM.

Smartown is a thriving manufacturing village about twenty miles from Boston. It is very much like a score of other towns in that locality — half city and half village. It has a main street with tall brick blocks upon it, two brick school-houses, half a dozen handsome churches, a few back lanes with licensed eating saloons upon the corners, two large cotton mills, and the usual mixture of good and bad, rich and poor, among its inhabitants.

The pastor of one of these Churches, at the time of which I write, was Rev. Ernest Noble. He was a young man, full of zeal for his work, and accounted among the young ladies of his flock a model of perfection, until one day he requested that the unused parsonage be put in order, and soon after brought from Boston a bright little woman to rule over it. From that time much of the special interest in regard to him began to wane, and he was no longer overwhelmed with slippers, pen-wipers, paper-weights, etc.

And the poor man, dazzled by the bright eyes of his merry little wife, seemed never to notice the change, but pursued the even tenor of his way, preaching, if possible, with greater fervor than before.

Thus six months passed, and the holidays drew near. One day in the sewing circle it was announced that the minister was going to have a party. There could be no mistake, for Sister Grundy's niece, Sarah Brown, the seamstress, while sewing at the parsonage, had overheard the minister and his wife talking in his study. She was in the next room, but, sitting near the crack of the door, could not help hearing the words "invite," "refreshments," "games," "music," and something about "dancing," and she guessed what was going to have a high time.

" You don't say so!" cried the horrified sisters in concert.

" Just as I expected!" said one.

" I told you so!" said another. " It's all the doings of that Boston wife of his'n. Why couldn't he have been contented to have taken a good pious sister from his own Church, instead of going way to Boston after such a doll?"

" I shan't be surprised at anything after this. I never"—but here the Christian conversation was interrupted by the summons to tea, and the unexpected appearance in their midst of the pastor and his "Boston wife."

You may be sure that after this the parsonage was closely watched. No sentinel in time of war ever kept closer guard over an unsuspecting enemy, than did these faithful sisters over the movements of the clergyman's family.

Little Mrs. Noble wondered twenty times a day what had so suddenly interested the sisters in her behalf; for during the next two weeks she received more calls than during her previous six months' stay with this people. But never a hint did they gain from her of what was going on in her domains.

Yet, certainly, preparations of some sort were steadily progressing, and it was suspected that the "time" was coming off Christmas day.

Christmas came on Friday. Monday

"Here, take um! Thought I'd be on hand in good season. How good them pieces smell!"

Aunt Patty seated herself very composedly and took out her blue knitting-work as if she intended to spend the day. Before the hostess could recover herself, the bell pealed again long and loud. Opening the door quickly she was just in time to see a pair of shiny boots describing a semicircle in the air and the body of a very little boy assume a perpendicular attitude. His eyes were bright and roguish, and his face somewhat streaked with cleanliness. Pulling off his torn cap, thereby revealing a most ludicrous attempt at toilet making, he said, —

"How d'y do, mam? Is the person to hum?"

The sound of crutches now arrested her attention, and the one-legged soldier, who mended old umbrellas and sang camp-songs to the children, was seen coming up the steps. The street seemed to be full of the lame, the halt and the blind, and the people across the way were crowding their windows to see the odd procession pass.

On they came, straight up the steps and into the door of the parsonage.

May stood back too astonished to speak, and let them pass. There was the blind man who sold shoe-strings and lead-pencils on the corner of Fair street. There was the man in the big army overcoat that she had many a time seen peddling oranges and peanuts on the next corner. Here was the little hunchback Jenny Wren who made dolls' clothing for a store in Boston. Now come half a dozen children who worked in the mill, their jackets even now bearing traces of cotton that they had vain tried to remove.

Straight on to the study they went, scarcely heeding her. In the doorway stood Ernest with a smiling countenance and warm grasp of the hand extending a cordial greeting to each of them.

"Ernest, do tell me what this means!" whispered May, as soon as she could gain his ear.

"These are our guests, little wife. Don't you remember the command, 'Inasmuch as ye do it unto one of the least of these,' etc. Could we better celebrate His birthday than by caring for His poor?"

"Yes, dear, it seems a fitting emblem of Him whose advent we celebrate today. He found the world full of misery, wickedness and strife; He brought to it a religion of love and peace. He finds our souls full of all uncleanness; He washes them whiter than snow, and clothes them with the pure robe of righteousness. May all that we do today, be done to His glory, my dear!"

"Amen!" whispered May; and the pastor went to his study where, uninterrupted, he always passed a half hour before breakfast.

"It's ten o'clock, and Mrs. May Noble stands in her pretty parlor, taking a final survey of herself and her apartments before the arrival of her guests. The gossips have guessed right for once, and there is to be a dinner-party at the parsonage this Christmas day.

Evergreens, trailing woodland mosses and Hartford ferns adorn the picture-frames and mirrors, and bouquets of sweet-scented flowers greet one at every turn. The dining-room looks inviting. Here, too, we find pictures and evergreens, and a table richly spread with cut glass, silver (which looks suspiciously like wedding presents), and rich flowers which fill the air with a delicious perfume.

No wonder the face of the young housekeeper wears a satisfied expression, for all the arrangements are perfect. From the kitchen beyond comes the savory smell of roasting fowl, while a broad-faced German girl bustles about, her face aglow alike with heat and satisfaction.

Mrs. Noble passed through all the rooms, lowering this shade a little, and raising that one, changing the position of a vase and moving a chair, peeped into the mirror, tossed back her curls and repinned her collar, and finally sat down to her piano to await the arrival of her guests.

Suddenly it occurred to her that she had not the slightest idea who were to be the recipients of her bounty. In arranging matters with her husband he had said, —

"Make what arrangements you please, little wife. Have your dinner fit for the king, if you wish, and I will invite the guests. Is there any one you wish particularly to invite?"

"None but Auntie and Fannie Gray. Fannie will help me entertain the children. You must invite the pastor, you know, for I could not endure a party of grown-up people solely."

"I shan't be surprised at anything after this. I never"—but here the Christian conversation was interrupted by the summons to tea, and the unexpected appearance in their midst of the pastor and his "Boston wife."

You may be sure that after this the parsonage was closely watched. No sentinel in time of war ever kept closer guard over an unsuspecting enemy, than did these faithful sisters over the movements of the clergyman's family.

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Opening the door she confronted an old lady in a calico dress and faded shawl, whom all the town called "Aunt Patty."

Thinking Aunt Patty had come to tell her pastor some fresh trouble, she led her at once to the study. But Aunt Patty began removing her wrappings as soon as she entered the door, and just as she crossed the threshold of the study the piano began to play.

The Tom the soldier sang a song, and we all sang the chorus — "Glory, glory, hallelujah!" — just as loud as we could bellow, and Mr. Noble clapped his hands and said 'twas splendid.

"After the big-faced German girl got the dishes washed, we children and the minister all went out into the big kitchen. We played 'pass in the corner,' 'hide the handkerchief,' and lots of nice things. Then the minister said, 'Let's tell stories.' So we all sat down on the floor close together. I told a story about a bear, Bill Larkin told one about a ghost, and we all told some sort of a story. When it came Mr. Noble's turn he told the best one of all. It was about a little baby that was born in a stable on the first Christmas morning that ever was. When He grew up He loved poor little fellows like me, 'cause He was poor once himself. By and by wicked men killed Him, but He came to life again, and knows all about us this very minute. What do you suppose this man's name was? Mr. Noble almost whispered it to us, 'cause he said we must never say it when we are mad with anybody. I guess you know who I mean, don't you, Mister?"

But the gentleman only said, "Go on."

"Well, that's 'bout all. By'm by lit the gas, and then we all went into the eatin'-room again and had some ice-cream and cake. After that we sat down in the parlor, Bill Larkin and me on the floor, while Miss Fanny played on the piano and we all sang, 'Gather at the river.'

"Then the minister prayed that we might all be good and go to heaven, where the streets are all gold and it is never cold. I'm going to try to go there, ain't you, Mister? That's all. Then we all come home."

The last guest had departed. May closed the door gently, and came back into the parlor where Ernest was standing alone. He came forward quickly, and took both her hands in his.

"May, do you forgive me for not telling you of our guests before their arrival?"

"Freely, Ernest, for this has proved one of the happiest days of my life. After the first shock wore off, I was glad you did not tell me, for I fear I should not have approved of the plan and so have spoiled a great deal of pleasure for several people. But what made you think of inviting such a host of queer people?"

"Something I read a few days since, I assure you it was by no means an original idea; and opening the family Bible, he read these words: —

"When thou makest a dinner or a supper, call not thy friends, nor thy rich neighbors, lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee; for thou shalt not be requited."

"Straight on to the study they went, scarcely heeding her. In the doorway stood Ernest with a smiling countenance and warm grasp of the hand extending a cordial greeting to each of them.

"You bet we did!" replied Jim with a wise look.

"Do tell me about it. I really want to know. What did you have for dinner?" queried the gentleman.

"Oh, lots and lots of nice things!"

We had soup with little white things like curly pipe-stems swimming in it. Two turkeys with all the fixins!

Oh, my! wasn't they nice! A great big pudding, steaming hot and full of plums. We ate with silver forks, and had our plates changed twice; and close by every plate was a little bunch of flowers that smelt like — like heaven, I guess. When we came away, Miss Fanny gave us the flowers to bring home with us. I didn't have no good place to keep mine, so I put um in my pocket. Want to see um? They don't look very nice, but they're mighty sweet, and I mean to keep um forever.

"Yes, that's all about the dinner, only all the time we was eatin' Miss Fanny and Miss Noble kept walking round the table and saying, 'Don't you want some of this? Shall I fill your glass?' just as if we was princes."

"And, sir, I wondered if heaven wasn't something like that—if we should sit down to great long tables all loaded with good things and the angels with shiny wings should wait on us just as Miss Fanny did. 'Twouldn't be no stranger, nowho," he added musingly.

"What did you do after dinner?"

"After dinner, Miss Noble's aunt talked with the old lady about rheumatiz and fevers, and Miss Fanny showed us pictures and told us stories. Then Miss Noble played something quick on the piano, and afore I thought I found myself walking afore all the company on my hands. Miss Noble didn't scold a bit, only everybody laughed. Then she teached us a song about Christmas. It's mighty pretty. I sing it every time I'm cold or hungry, and then I don't mind so much. Then Tom the soldier sang a song, and we all sang the chorus — 'Glory, glory, hallelujah!' — just as loud as we could bellow, and Mr. Noble clapped his hands and said 'twas splendid.

(Concluded.)

Now if Prof. Clifford had not made the notable discovery that the doctrine of a superintending Providence is pernicious and immoral, we should regard it as almost providential that the recent opening up of Central Africa enables our advanced scientists to put this matter to a decisive test, and by experimental demonstration forever put to silence the calumnies of wicked men.

The ideal civilization and the ideal man can be reached only by preaching these great truths. But there is a cer-

tain narrowness among Christians which leads them (1) to charge that the advanced views are morally and socially pernicious; and (2) to claim that the old gospel is the only thing which has reformed society, or which can do it.

It is manifest that these claims must be false, although the bigots pretend to justify them by unpleasant references to the French Revolution, etc.; and yet to a superficial observer they do not seem entirely unfounded. The new gospel, like the old one, suffers from the unfaithfulness of its disciples;

materialists and atheists in general have not given the most exalted illustrations of the saving power of their principles. This, however, may be due to the fact that they did not hear the new gospel until they had been poisoned by the old. It must also be admitted that the old gospel appears to have some power as a civilizing agency. To mention only recent cases, the history of Madagascar, of the Sandwich and Feejee Islands, seems to give some color to the Christian claim. Of course this claim is false, but it is species; and the unthinking are always caught by appearances.

In this state of affairs, it is manifestly necessary that our advanced scientists show that atheistic and materialistic doctrines are capable of producing equally good fruit, and especially that they need not bring forth the evil fruit which bigoted opponents charge upon them. It will not do to bring out the few saints of the tribe, and point out that in their case these views have consisted with high moral aims; for (1) these saints are extremely rare appearances; and (2) it might be claimed that the moral ideals, in the presence of which they were brought up, insensibly affected them. In the interests of the new gospel, it has been proposed to exclude priests from all participation in public education, and thus test at once the new and the old, by showing what magnificent results would follow when the children were instructed in the new philosophy and guarded from the cramping and baleful influence of the old doctrines. But such a test would hardly be decisive, for the contagion of the old superstition is very subtle and pervasive. History, language, the structure of society, the air itself, are infected with it. To remove all possibility of quibble, therefore, it would be entirely removed from the malarial of Christian superstition,

## THE SUNDAY SCHOOL.

Sunday, January 6.

LESSON 1. 2 Chron. xii, 1-12.

BY REV. W. E. HUNTINGTON.

## REHOBOAM, FIRST KING OF JUDAH.

The first lesson for the new year takes us back to the point of divergence in Jewish history, from which the kingdom of the ten tribes — Israel — and the kingdom of the two tribes — Judah — made their separate histories. The first half of last year was spent in studying the fortunes of the Israelitish kingdom, with its degenerate sovereigns, its idolatry, its disastrous wars; and also its prophets, who stood out with invincible strength against the corruptions of court, tribunals and camp, preaching righteousness and retribution to their corrupt times. We are now to follow the line of the house of Judah. This kingdom had its centre at Jerusalem, the venerated capital of the Jewish people before the dismemberment took place. It possessed some elements of power which secured for it a longer continuance than the kingdom of Israel. Instead of Baal-worship, the people of Judah held to the worship of Jehovah; there was a reverence for divine law; there was a succession of kings uninterrupted by revolutions; its territory was less exposed on the frontier to the incursion of enemies; its population was hardy and united. For sixty years war was waged between Israel and Judah; Judah urging, by arms, the desire of re-establishing its power over the ten tribes. The prophetic office, in both kingdoms, comes into prominence, as the priests sink into obscurity and almost disappear. "Under the shadow of the Temple, there was a depth and grasp elsewhere unequalled in the views of Isaiah and the prophets of Judah; they come forward appealing everywhere to the conscience of individuals, supporting and purifying all that remained of ancient piety."

## PARAPHRASE.

*Rehoboam* was a son of Solomon by the Ammonite princess Naamah, and succeeded his father as sovereign of Israel B. C. 975. He established the kingdom of the two tribes, Judah and Benjamin, after the revolt of Jeroboam with the ten tribes, by building fifteen fortified cities, and putting into them hoofs; his royalty lost its bright insignia. Shishak took his gold, and Rehoboam could only replace the golden shields with shields of brass — signs of the debasement which national sin had wrought among the people. There was some ceremony used in replacing the plundered insignia by the shields of brass; and yet the king was humbled by the disasters which Shishak made.

He felt the justice of the retribution, and bowed his royal head under the stroke. The wrath of Jehovah is only against wickedness. When the king was sorry, the divine clemency was shown. God罚es and blesses the penitent soul, no matter how long that penitence may have been delayed. The ragged and famished prodigal, the dying thief, were gladly welcomed by forgiveness even in the latest moment of repentance. And another reason for God's mercy to Jerusalem was, that "in Judah were good things." Some things that indicated piety still lived in the realm. For a very little that was righteous, God was willing to spare Judah.

## PLAIN DOCTRINES.

1. The strength of iron, of gold, of royalty will not compensate for moral weakness.
2. Retribution follows guilt; punishment and the atonement of Christ can save the guilty soul from punishment.
3. If a man will not serve God he must serve an infinitely harder master.
4. Humiliation is the first feeling of the penitent heart.

## LESSONS FOR YOUNGER CLASSES.

BY HELEN CHASE STEELE.

**REHOBOAM, FIRST KING OF JUDAH.** King Solomon ruled over twelve tribes. After he died, the kingdom was divided: Ten tribes were called the Kingdom of Israel, and two tribes the Kingdom of Judah.

Rehoboam was the first king of Judah. For three years he served the Lord as Solomon his father had done. Then he forsook the law of God, and worshipped idols.

In the fifth year of his reign, the Lord sent Shishak, king of Egypt, to come against him with an immense army. There were hundreds of chariots, thousands of horsemen, and so many people that they could not be counted. They took Rehoboam's strong cities, one by one, until they reached Jerusalem.

One of God's prophets then went to the king and princes, and told them that God had let Shishak destroy their cities to punish them for leaving His service and worshipping other gods. When they heard this they humbled themselves and said, "The Lord is righteous!"

When God saw that they were humble and penitent, He sent the prophet again to tell them that they should not be destroyed by Shishak; but should be His servants, that they might learn how much better it is to serve the King of heaven than any earthly king.

So Shishak went into Jerusalem, and took away the treasures of the king's house and of the temple. He also took the golden shields which had been Solomon's; and Rehoboam had to have some brass ones made, to be held before him when he went into the house of the Lord.

Then King Shishak went back into his own country, and once more there was peace and prosperity in Judah.

**GOLDEN TEXT.**  
*When he humbled himself the wrath of the Lord turned from him.* 2. Chron. xii, 12.

## QUESTIONS FOR HOME STUDY.

1. Over how many tribes did Solomon reign?
2. After his death, what happened?
3. What were the ten tribes called?
4. What were the two tribes called?
5. Who was the first king of Judah?
6. How long did he serve God?
7. When he grew rich and strong, what did he do?
8. Who followed his example?
9. Who came against Jerusalem?
10. What did they destroy on the way?
11. Who came before the king and princes?

Jehovah to help them, for Him they had forsaken. The law condemned them; their own consciences stung them. Shemariah's truth had cut to the quick. They could not utter a syllable against the justice of God; but rather, in their humiliation, they acknowledged that the Lord is righteous. This timely repentance was acceptable in Jehovah's sight, and through the prophet He spoke deliverance to the city from the destruction which seemed to be impending.

Nevertheless, it was only to be a commutation of the threatened punishment. Shishak would not destroy their capital, but he would make Judah one of his dependencies. The foreign king would enter their city and make his power felt. The people of Judah would find how much harder was the subjection to a foreign monarch than obedience and service to Jehovah. The treasures of the royal palace and also those of the Temple were taken by the invader. With the rapidity of a heathen conqueror, Shishak stripped the subject city of its chief riches. The shields and targets spoken of have been estimated at a value of more than a million dollars. They were made during the brilliant reign of Solomon, and were borne by the guard of the palace, as maces, when they attended the king to the Temple or on other public processions. Rehoboam's kingdom was trampled upon by the conqueror's hoofs; his royalty lost its bright insignia. Shishak took his gold, and Rehoboam could only replace the golden shields with shields of brass — signs of the debasement which national sin had wrought among the people. There was some ceremony used in replacing the plundered insignia by the shields of brass; and yet the king was humbled by the disasters which Shishak made.

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**REHOBOM.**

Rehoboam was a son of Solomon by the Ammonite princess Naamah, and succeeded his father as sovereign of Israel B. C. 975. He established the kingdom of the two tribes, Judah and Benjamin, after the revolt of Jeroboam with the ten tribes, by building fifteen fortified cities, and putting into them hoofs; his royalty lost its bright insignia. Shishak took his gold, and Rehoboam could only replace the golden shields with shields of brass — signs of the debasement which national sin had wrought among the people. There was some ceremony used in replacing the plundered insignia by the shields of brass; and yet the king was humbled by the disasters which Shishak made.

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Rehoboam was a son of Solomon by the Ammonite princess Naamah, and succeeded his father as sovereign of Israel B. C. 975. He established the kingdom of the two tribes, Judah and Benjamin, after the revolt of Jeroboam with the ten tribes, by building fifteen fortified cities, and putting into them hoofs; his royalty lost its bright insignia. Shishak took his gold, and Rehoboam could only replace the golden shields with shields of brass — signs of the debasement which national sin had wrought among the people. There was some ceremony used in replacing the plundered insignia by the shields of brass; and yet the king was humbled by the disasters which Shishak made.

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**FREEDMEN'S AID REPORT.**

[We have space for only the most abstract of this valuable report.]

The past year has been a successful one, not, however, equal to the claim of the work upon the Church, or the number and ability of her membership; but in view of the extreme severity of the times, the depreciation of property, and the derangement of labor, all that we could reasonably expect...

As the Government has long since retired from the work of education among the freedmen, and as the evangelical Churches in the South, either from lack of ability or interest, have done nothing in establishing and supporting schools for them, it is evident that if these people be educated and prepared for usefulness, it must be done by the denominational associations of the North. Among these we name the Freedmen's Aid Society of the Methodist Episcopal Church, which, in view of the efficient services rendered, and the great good accomplished, has advanced to the front...

The Society has aided in the establishment and support of the following institutions, which have been legally chartered with full collegiate powers, besides twelve institutions not chartered:

**CHARTERED INSTITUTIONS.**

The Brooklyn Methodist University netted over \$3,000.

The Wesleyans in the United States have five hundred ministers.

The Church Extension collection of Arch Street M. E. Church, Philadelphia, reached \$1,000 in the year. Dr. Warren stated before the collection was taken that this Church, since its dedication in 1871, has given \$7,379 for this cause.

A new and commodious Wesleyan school building has been opened at Gibralter. The British governor and other dignitaries were present at the opening, November 1.

Rev. Dr. R. M. Hatfield, with his wife and three children, has arrived home after a five months' visit in Europe.

St. Luke's M. E. Church, of New York city, contributed for the City Church Extension and Missionary Society, on December 2, the handsome sum of eleven thousand and fifty dollars.

Bishop Miles, of the colored Methodist Episcopal Church, is about to start out on a lecturing tour, to raise funds to establish and endow denominational colleges at Louisville, Ky., and Sardis, Miss.

The financial statement for the twelve months ending July 1, 1877, is as follows:

Biblical,	323
Laws,	30
Medical,	32
Academy,	64
Normal,	29
Intermediate,	1,065
Primary,	541
Total,	5,710

**FINANCIAL STATEMENT.**

The financial statement for the twelve months ending July 1, 1877, is as follows:

Total receipts,	\$70,442.65
Salaries and board of teachers and school expenses,	\$84,299.29
Sale of books, Bounding Secretary, office and traveling expenses,	3,585.91
Star, trial fees, expenses of General Agent for ten months,	2,096.98
Clerk hire,	500.00
Paid on old debt,	3,000.00
Interest on school buildings, and interest,	1,379.79
Parcels for schools,	274.00
Postage,	784.00
Rep'ds on buildings,	735.12
Postage,	645.00
Real Estate—Clark University, Atlanta, Ga., \$10,000.00	
Clark University, Orange, N. J., 1,000.00	
Shaw University, Holly Springs, Miss., 3,900.00	
Wiley University, Marshall, Texas, 1,370.00	
Concordia Institute, Jackson, Fla., 1,564.50	
Haven School, Wayne, N. J., 1,782.00	
Orphan Home, La. Tech., 1,732.00	
Bethany Seminary, Greensboro, N. C., 715.20	
Total,	20,606.20
Total Disbursements,	70,442.65
Total indebtedness at the close of last year,	\$1,000.00
Paid this year on debt,	2,000.00
Total indebtedness at the close of this year,	15,000.00
Amount collected and disbursed during ten years,	632,495.45

It will be seen from the above statement that we have collected and disbursed during the year \$70,442.65, an increase of 10 per cent. of \$2,237.94. Our debt has also been reduced from \$18,000 to \$15,000, and we hope within the next two years, to pay every dollar of this debt without serious embarrassment to our work.

On this nation at this critical hour, God presses the duty of educating and saving this people with all the authority of His providence and His Word. While the American Church cherishes generous rivalry with other Christian nations for the salvation of the whole world, she must not neglect her perishing millions at home, for whom no foreign nation, except Rome, exhibits any especial interest.

**FROM HERE AND THERE.**

The British astronomer-royal deduces from the transit of Venus that the distance of the sun from the earth is 93,000,000 miles.

From 17,000 to 20,000 alligator skins are tanned yearly for boot and shoe manufacturers.

Paris covers an area of 30 square miles, has 530 miles of streets, 63,000 houses, 27 bridges, 75 churches, 13 palaces, 35 theatres, 18 hospitals, 8 large libraries, 2,000 schools and nearly 2,000,000 inhabitants.

The King of Burmah is erecting machinery at Rangoon to utilize the abundant supply of mineral oil found in Burmah. If the works are successful, the whole of India will be supplied with paraffine from this new source.

Deacon David Eastman, of Lyndon, Vt., in the last twenty-one years, has manufactured from 2,000 trees on his farm, 66,900 pounds of maple sugar, for which he has received \$6,690.

The British government has contracted with the owners of the Bell telephone for its use as a part of the British telegraphic system, and the German telegraphic department is organizing telephone communication for distances not exceeding 50 miles.

A fine new Congregational church in Connecticut is heated by steam conveyed from mills adjacent to it, and heated more cheaply than by furnaces.

Mr. Robert H. Newton, of Philadelphia, has filed a caveat relating to an improvement for a safety-pocket designed to thwart pickpockets. After valuates have been put in the pocket it can be closed up instantly by a neat and convenient contrivance, so that when a pickpocket gets his hand in he is foiled by a false pocket that puts a

stop to further operations. The pocket does not differ from an ordinary one, except when the owner chooses to close it. The arrangement can be fitted to either vests or pantaloons, or to ladies' dresses.

At Smithwick, near Birmingham, there is a screw-factory which, with its clever mechanical contrivances, is something to wonder at. All the sizes of screws used in carpentry and cabinet-making are made of iron wire chopped into lengths, and shaped in a series of self-acting machines. A blow on one end forms a head, which is speedily turned true in a revolving chuck, the neck is cut by a small circular saw, a revolving jaw then sizes the head, and a "worn" or screw is turned in a twinkling; and in this way half a million screws an hour are produced. This seems almost incredible; but the screwing-shed alone covers nearly an acre and a half, and contains two thousand machines. These being self-acting, five or six can be kept going by one woman.

**RELIGIOUS ITEMS.****METHODIST.**

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Dr. Gregg, the bishop of Free

Reformed Episcopal Church, is creating

some stir on a small scale, by his as-

sumption of the title of Right Reverend,

and announcing that his episcopal jurisdiction extends over England. Thus

he has a larger field of episcopal over-

sight than either Cardinal Manning or

Priate Tate! The Bishop of Truro and

John Bright have had a controversy

lately concerning the good according to

Cornwall from the labors of John Wesley. The London Telegraph states that

M. E. Church loses a consistent and

faithful member, the community an ex-

ample of a pure and a beautiful life.

J. H. ALLEN.

JOHN D. MASON died in East Bridge-

water, Mass., Nov. 11, 1877, aged nearly

68 years.

He was born in Freetown, Mass.,

and was converted under the labors

of Rev. Father Lewis Bates, in Pen-

broke, Mass., in 1837, and has been

connected with the Church known as

South Hanson the most of the time

since. He came to this charge between

four and five years ago.

Brother M. was a most faithful and

exemplary Christian always in his

play, and ready for every good word

and work. We miss him much, but are

satisfied he is with Christ. He has left

most devoted companion and daugh-

ter, G. W. BALLOU.

E. Bridgewater, Mass.

THOMAS BURNELL departed this life at

Baldwin, Me., aged 81 years and 6

months.

Some fifty years since Brother B.

gave his heart to God, and connected

himself with the M. E. Church, in which

he remained until his Master called him

hence, leaving seven children to follow

him. His wife and one child had gone

before. He was a soldier in the war of

1812. Peace to his memory!

ISAAC LORD.

JOEL HANSCOM departed this life at

Richfield, Minn., Nov. 24, 1877.

He was born in East Machias, Me.,

Sept. 17, 1801, and was converted fifty-

two years ago, and joined the Baptist

Church; but over forty years ago he

had a premonition of his death, for

although apparently as well as usual,

he said but a little while before his

death that he did not expect to live

through the winter. He was sick but a

few days, and passed calmly away,

trusting in Christ. His wife, to whom

he was married nearly fifty years, and

three children, mourns his loss.

## TEMPERANCE.

BY MACGOWAN.

### THE WHITTIER BANQUET.

The following letter, prepared in accordance with a resolution passed by the Woman's Christian Temperance Union, will be my motive in writing this letter. I am unable to obey the instructions of the committee, it being impossible for me to "express the pain and regret" felt in learning that on no occasion can the temperance cause be advanced without causing suffering to those who have so nobly carried out, you should have given public sanction to the social drinking customs of the day. We are aware that the banquet will be a certain extra a private affair, and that we are seen to be breaking the bounds of propriety in making a public criticism. But we remember that the publication of elaborate reports of the proceedings of the temperance cause in the public press, and the influence of the press upon the public opinion. As where the honest was done, and none rejoice more in the prolongation of life than we do, we must remember that in all its writings there is not one word which conutes the social vices of his time, and that with voice and pen life he has wielded a powerful influence for purity and temperance, and for the social welfare of the nation.

It is possible that you who have known so intimately the eminent literary men of a generation and more can have forgotten many of their lives have been scattered, however bright our expectations were for them, in the social customs to which, in placing liquors upon the menu of last night's banquet, you have given public sanction? We cannot conceive of any greater wrong than this.

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